



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Waylon</i> ⁶³⁹⁵ (<i>woe/ruin/long lasting torture</i>) for the <i>muttaffefeena</i> (<i>weights and measures defrauders</i>) ⁶³⁹⁶ .	وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾
2. Who ^r if <i>ektalo</i> ⁶³⁹⁷ (<i>they^z measured</i>) on ⁶³⁹⁸ (<i>from</i>) the people <i>yastanfona</i> (<i>they^z affirm fullness</i>).	الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
3. And if <i>kalobum</i> (<i>they^z measured for them</i>) or they ^z weighed (<i>for</i>) them <i>youkhsersona</i> (<i>they^z cause loss to</i>).	وَإِذَا كَالُوهُمْ أَوْزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾
4. Do not presume those that they (<i>are</i>) (<i>they who are to be resurrected</i>).	أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾
5. For a great day.	لِيَوْمٍ عَظِيمٍ ﴿٥﴾
6. Day up ⁶⁴⁰⁰ the people for the worlds' Lord.	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾
7. Not-at-all ⁶⁴⁰¹ ! Verily book (<i>of</i>) the <i>fujjare</i> ⁶⁴⁰² (<i>cover-rippers</i>) surely (<i>is</i>) in <i>Sejjeenen</i> (<i>book containing the works of the religious-cover-rippers</i>).	كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِينٍ ﴿٧﴾
8. And what <i>adra</i> (<i>profoundly caused you^s to know</i>) what (<i>is</i>) <i>Sejjeenen</i> (<i>book comprehensively containing the works of the religious-cover-rippers</i>).	وَمَا أَدْرَاكَ مَا سَجِينٌ ﴿٨﴾
9. A book ^x <i>margoomon</i> (<i>already marked/ numbered</i>).	كِتَابٌ مَّرْقُومٌ ﴿٩﴾
10. <i>Waylon</i> ⁶⁴⁰³ (<i>woe/ruin/long lasting torture</i>) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
11. Who ^r they ^z deny by the <i>Deen's</i> ⁶⁴⁰⁴ (<i>Requital's</i>) Day.	الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾
12. And not denies by it ^x except every an aggressor <i>atheemen</i> (<i>iterative sinner</i>).	وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. If (<i>to be/ being</i>) recited on him Our <i>Aya'te</i> ^w (<i>Qur'anic statement</i>) said [<i>he</i>]: the firsts' fables.	إِذَا تَتْلَىٰ عَلَيْهِ ءَايَتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾
14. Not-at-all ⁶⁴⁰⁵ ! Rather <i>rana</i> ⁶⁴⁰⁶ (<i>enwrapped/ swaddled</i>) over their hearts what they ^z were earning.	كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

⁶³⁹⁵ *Waylon* (*woe, ruin, long lasting torture, valley in the Hell Fire with intense heat that it melts every thing that is in it*)!

⁶³⁹⁶ The word "المطففين" strictly, linguistically per se means *they who slight others by defrauding through "measuring or weighting!"*

⁶³⁹⁷ The word "اكتالوا" = "أوزنوا". So, whatever is *weighed* is really *measured* and known! See *اللسان*!

⁶³⁹⁸ The word "على" has *nine* different meanings, among them: *from*! See *الهادي للكرمي، المعنى، لابن هشام*

⁶³⁹⁹ This is "disapprobatory (condemnatory) interrogative, implying negation" = "سؤال إنكاري و تقريري" i.e. inquiry, which *disapprove* and *condemns* the addressees for driving the situation to such an inquiry!

⁶⁴⁰⁰ There is a distinction between "يقوم" = "up" = "get up or rise" (*in the intransitive sense*, and "stand" = "إقف"

⁶⁴⁰¹ The word "كلا" is an article of negation particularized for deterrence and prevention!

⁶⁴⁰² The word "فجار" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open! So when the rippers of religious cover rip off such a cover they *exceed* the bounds! See *الراغب* for the word "إفاجر"

⁶⁴⁰³ *Waylon* (*ruin, long lasting torture, valley in the Hell Fire with intense heat that it melts every thing that is in it*)!

⁶⁴⁰⁴ "Deen," = *Day of Judgment*, where each is *accorded his/ her dues, good or bad*! Also it could mean *Islam*, see (S82:9)!

⁶⁴⁰⁵ See footnote 6402 above regarding "كلا"

⁶⁴⁰⁶ The word "ران" linguistically, means *covered* or *engrossed*! See *اللسان*!

15. Not at all! Verily they (are) a'n (regarding) their Lord then-day surely (are) <i>mahjoboona</i> (they who are veiled and excluded).	كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ﴿١٥﴾
16. Afterwards verily they surely (are) <i>ssalo</i> ⁶⁴⁰⁷ (who they ^z on/by) the <i>Jabeema</i> ⁶⁴⁰⁸ (intensely-blazing Fire ^w).	ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾
17. Afterwards (to be) said: this (is that) which ^x you ^c were by it ^x denying you ^z .	ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾
18. Not-at-all ⁶⁴⁰⁹ ! Verily the book ^x (of) the <i>abra're</i> ⁶⁴¹⁰ (and righteous) surely (is) in an <i>Elleyyeen</i> (highest- عليين).	كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيِّينَ ﴿١٨﴾
19. And what <i>adra</i> (profoundly caused you ^g to know) what (is) an <i>elleyyouna</i> (highest-ones).	وَمَا أَدْرَاكَ مَا عَلِيُّونَ ﴿١٩﴾
20. A book ^x <i>margoomon</i> (already marked/ numbered).	كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾
21. Witness it ^x the <i>mugaraboona</i> (they who are made nigh).	يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾
22. Verily the <i>abrara</i> ⁶⁴¹² (dutiful-they and who are being in their all around beautiful works) (are) surely in <i>naeeme</i> (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾
23. On the couches they ^z look.	عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾
24. Know [you ^s] in their faces a delight (of) the <i>naeeme</i> (permanent mental and physical delights in the highest chambers of Paradise).	تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾
25. <i>Yusqawna</i> ⁶⁴¹³ (they ^z are to-be/ being availed a drink) of (consummately-pure wine) <i>makbtoomen</i> (that which is sealed-/ consummated).	يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾
26. Its ^x <i>ketamo</i> (seal/ terminus) ^x (is) musk; ⁶⁴¹⁴ and in <i>tha'</i> (be-that-afar-it/ that), so let compete the competitors.	خَتَمُهُمْ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾
27. And its ^x blending (is) of <i>Tesneemen</i> (high well in وَمَزَاجُهُمْ مِنْ تَسْنِيمٍ ﴿٢٧﴾	
28. A well ^w drink [by] ⁶⁴¹⁵ it ^w the <i>mugaraboona</i> (they who made nigh).	عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾
29. Verily who ^r <i>ajramo</i> ⁶⁴¹⁶ (they ^z who crime-committed) were of whom ^r they ^z believed, they ^z laugh	إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾

⁶⁴⁰⁷ The word “صَالُوا” transliterated “ssalo” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

⁶⁴⁰⁸ The word “الجحيم” is proper noun, but it means *intensely blazing fire*! See **الراغب**!

⁶⁴⁰⁹ See footnote 6402 above regarding “إكلا”.

⁶⁴¹⁰ See the *Lexicon* attached to this Translation for this great word!

⁶⁴¹¹ The word “عليين” means the most high! See **اللسان**!

⁶⁴¹² See the *Lexicon* attached to this Translation for full elaboration on this great word.

⁶⁴¹³ The word “يسقون” rooted in “أسقى” and not “سقى”. And “أسقى” means *availed water for drinking*! See **الراغب**!

⁶⁴¹⁴ The phrase “its seal (is) musk” is a figurative speech of Arabic tongue expressions meaning: *with best end result*!

⁶⁴¹⁵ That is “from” it, i.e. *part* of its drinkable drink!

⁶⁴¹⁶ The word “أجروا” is made up of two parts: (1) “أجرم” and (2) the “موا” = the *absentees masculine speakers’* pronoun for a *plural*! However, part (1) “أجروا” is a *past tense* for which there is *no English correspondent verb*! So, the closest *approximation* to that is: “*crime committed*,” which slightly *different* then the *original text*!

⁶⁴¹⁷ It must be noted here with respect to the word “ضحك” which bears *different* meaning depending on its use *with other prepositional particles, natural bodies*, or if it is *standing by itself*! Thus (1) standing by *itself* “ضحك” = “فتح فاه و” (2) whereas “أخرج صوتا مظهرا السرور” (3) “ضحك منه” = “سخر منه” (4) “هزئ به” = “ضحك عليه” (5) “ضحك السحاب” = “ضحك السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نباتها” = “و الزهر و العشب و ضحكت الارض” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” = “laughing” *scornfully*!

30. And if they ^z passed-by them (<i>the passers-by</i>) <i>yataghma-zona</i> (<i>they^z mutually wink their eyes malignly</i>).	وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾
31. And if transposed they ^z to their families they ^z transposed <i>fakebeena</i> ⁶⁴¹⁸ (<i>marveling and luxuriating</i> <i>wantoners</i>).	وَإِذَا أَنْقَلَبُوا إِلَىٰ أَهْلِهِمْ أَنْقَلَبُوا فَكَهِينَ ﴿٣١﴾
32. And if they ^z saw them said they ^z : verily these surely (<i>are</i>) strayers.	وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾
33. And not [were] they ^z sent on them keepers-	وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾
34. So today, who ^r believed they ^z of the disbelievers laugh (<i>scornfully</i>) ⁶⁴²⁰ .	فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
35. On the couches they ^z look.	عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾
36. Have the disbelievers (<i>had been</i>) rewarded what they ^z were doing.	هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

⁶⁴¹⁸ The word “فَكَهِيَ وَ فَكَّاهِ” has *many* meanings, among them: (1) نَاعِمٌ وَ مُعْجَبٌ (2) الذي ينال من أعراض الناس أو الأشر (3) ناعم و معجب (4) = معجبون و ناعمون (5) = marveling and luxuriating; and the Hell’s people are (6) أشرين = wantoners! See اللسان!

⁶⁴¹⁹ The word “حَافِظِينَ” is rooted in “حَفَظَ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

⁶⁴²⁰ See footnote 6449 above regarding “ضَحَكَ”!